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ANNALS OF IOWA

A HISTORICAL QUARTERLY.

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ANNALS OF IOWA.

Vol. I.—No. 4. OCTOBER, 1882. New Series.

THE BIBLE AND SCIENCE.

AN ADDRESS DELIVERED BEFORE THE SOCIETIES OF IOWA COLLEGE, GRINNELL, IOWA, JUNE 21, 1881,

BY HON. JAMES F. WILSON,
U. S. Senator-elect.

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Mr. President and Members of the Societies of Iowa College:

WAS the world made in six days? A question implies doubt. Doubt excites discussion. Discussion resolves conclusions. Conclusions establish beliefs. Beliefs are our rules of life. We do not always observe them. We violate them almost as often as we obey. Disobedience implies doubt. This character of doubt is, generally, the effect of immediate attendant circumstances. A man does wrong because the conditions surrounding him seem to promise a personal advantage. Another fails to maintain his convictions because he dreads conflict with opposing forces. In either case they temporarily doubt the imperative character of the rule of right. These are not the kind of men who were the Martyrs of the Faith.

The world is full of doubt and discussion concerning the question which I have put. It was once the simple faith of every Christian mind that the world was made in six days. The literal statement of the Bible was accepted as the exact truth. But in these days, when some scientists assault the foundations of the Book, and modern culture attacks its text, that faith is losing its force, and men look into each other's faces and see either positive disbelief, or at least that uncertain thing we call doubt.

I repeat the question, Was the world made in six days? My answer is, "I do not know." Who does know? Some scientists say they know, and can demonstrate, that it was not made in six days. But there are still some believers in the inspiration of the Bible, who insist that the world was made in six days. Here are two classes who have definite beliefs. The former claims that science has demonstrated the impossibility of the earth's creation in the time and manner given in the literal rendering of the Mosaic account. The latter affirms that it occurred as related in the Bible, because it is so written therein. These positions are both dogmatic. Dogmatism admits of no discussion. But while we may not discuss with a dogmatist, we may examine the foundations on which his dogma rests. If we find them defective, or composed of fallacious or immaterial things, we may content ourselves with the belief that he will have his error discovered to him in due season, and in the natural order of events. His present attitude is wholly immaterial to the solution.

And here let me say that we are apt to become involved in doubt by giving too much attention to immaterial things. What difference does it make as to the truth of the Bible whether the world was made in six days of twenty-four hours each, or in as many periods of time stretching through innumerable millions of years? The great fact involved in the Biblical account of creation is the omnipotence of the Creator. Outside of this, all else concerning the creation of the world is quite immaterial. When we assent to that fact, we dissipate mystery and solve the problem so far as belief in the

Bible is concerned. But what does this imply? Why, that the world might have been made in one way or another—in six days or in a thousand millions of years. Is this absurd? So, then, is a belief in an omnipotent Creator absurd. And this is the material fact in the case. When I say that I do not know whether or not the world was made in six days, I recognize the omnipotent power which the Bible affirms; for my declaration implies that it could have been so created, without denying that it may have been done as science declares. Whosoever denies this alternative position challenges the doctrine of omnipotence. And right here occurs a danger into which too many religious teachers and defenders of the Bible as an inspired book have fallen. So persistent and so plausible have been the attacks of scientists on the Mosaic account of creation, that man after man in the ranks of the defenders of the faith have lost the courage of their convictions, and become involved in admissions which surrender the material fact of the case—the omnipotence of the Creator. When the geologist tells them that the testimony of the rocks renders it impossible for the Mosaic account of the creation to be true, they forget to insist upon the importance of the possibility of its truth in their haste to establish a consistency between it and the geological conclusion. And so we have from them at once the assertion that the time given in the Mosaic record is not actual but geological time; that the days mean periods indefinite in extent; and that the old Christian world was mistaken in its belief. But what if this assumption is not true? What if Moses meant to be understood just as he wrote? What then? Did Moses make a mistake? If he did, what becomes of the doctrine of the inspiration of his writings? And what becomes of the doctrine of the omnipotence of God, if it has been demonstrated that he could not have made the world, as Moses affirms he did? Is it not possible that that record was made for two purposes? The first to give an account of the creation which may be placed in harmony with geological facts, and the other to place before us a record which, taken literally, seems so antagonistic to those facts as of necessity to suggest the exertion of omnipotent power, and to put upon us the obligation of believing that, in either way, God could have made the world. And may it not be true that the Biblical record in this particular, and in every other, wherein it is beyond our comprehension, was so made for the very purpose of declaring His omnipotence, and exacting our belief therein? Hence, to me the idea which I am endeavoring to impress upon your minds is of supreme importance. It cannot be met by saying that there are some things impossible to Omnipotence, because they would contravene His laws, and that this is necessary to His own existence. We are not dealing with such a case. It may be said that God cannot make a sphere and a cube out of the same matter at the same time, and have them occupying exactly the same space at the same time. What of it? That does not meet our case; for the reason stated that it is contrary to His law. But it is not contrary to His law for Him to quicken or modify its operation. And that is all there is in the case I am presenting, as I shall attempt to show presently.

I do not object to an acceptance of the nebular theory of the creation of the earth. That theory is beautiful, absorbingly interesting, and it may be true; but it is well to remember that it has had its difficulties and its doubters. When La Place projected that theory, it rapidly grew into favor. But improved telescopes placed a doubt upon it. The invention of the spectroscope and the nebular discoveries which followed again restored it to rank and acceptance. Now, to accept that theory as true, is one thing; but to assert that the creation of the world could have occurred in no other way, is quite another and different thing. Nor does that theory remove the difficulties out of the way of those who declare that they cannot believe anything which they do not understand. The theory tells us that the earth was formed out of nebulous matter. Suppose we grant this, how does it help us to solve the mystery of creation? Whence came this nebulous matter? Where does this question bring us but to the common platform where all men, no matter how opposed in their views concerning this interesting subject, come at last—faith?

We are now at a point where there can be no conflict between religion and science. It antedates the Bible and religion and science. The Mosaic account of creation, the geological record in general, and the testimony of the rocks in particular, are all wanting. We are in the midst of nebulous matter. Whence came it? One faith says, "God created it." This is a sturdy faith, and will live. Another faith says, "Something made it, or it may have existed forever, I do not know." This is a weak faith, and is periodically breaking down. They both come on down through several stages of creation, and struggle on with the changes of the earth's conditions, as presented by the nebular theory, until they reach our time. Now ask them, whence came all these wonders which surround us? Still the sturdy faith says, "'The heavens declare the glory of God, and the firmament showeth his handiwork;' whatever is came of Him." The other faith still says, "I do not know."

Now which is the more rational belief? Which the most satisfying? And here let me say that this last suggested element of the case is not to be overlooked or treated lightly. That which is most satisfactory after centuries of trial is most likely to be true. And no suppositious conflict between religion and science can disturb this axiomatic principle. Let the two faiths present such supports as they may have gathered in their progress through the ages since we supposed them to be looking out upon the nebular existences and answering whence they came on down to the present time, and what do they give us? The first says: "Here is my support; it is the Bible; and God has spoken to me through it; therefore I know that I am right." The other says: "I bring the geological record, and show by the testimony of the rocks that the Bible cannot be true, even though I be still in doubt as to the origin of material things." The former maintains the omnipotence of the Creator. The latter eliminates this element from the case. Will you tell me that this makes no difference? Let us see. The Bible says that God made the world by His omnipotent power. Granting that He is omnipotent, could He not have done just what the Bible says He did do? What is matter without law and modes of action? If matter was created, so were the laws which govern it established. What results are to be produced from matter and its laws depend upon the attendant conditions.

A brick-maker, with clay, water, and fire, so changes the character of the crumbling material he digs from the earth that it will resist the attacks of the elements of fire, water, and frost for ages. This result required in its production intelligent manipulation. When that is applied, we have a result wholly different from such as would have come from the natural action of the water upon the clay or upon the fire. Without the requisite intelligent manipulation, the water would wash the clay away and put the fire out. Bricks never could be made in that way. Some intelligence must control the matter, direct the laws and formulate the processes necessary to produce a given result. A chemist with carbon and heat has produced artificial diamonds. Ordinarily heat brought into contact with carbon produces ashes. What makes the difference in these results? Simply intelligent manipulation. A current of air will scatter one of the results beyond reclamation. The other presents the purest and most enduring crystal. There are thousands of illustrations quite as pertinent as these of what intelligent manipulation of matter and its laws may accomplish. And we are constantly discovering something new in this most interesting field of investigation and progress; and yet, withal, how little do we know of matter and its laws. The fact that so many things new to us are transpiring in this busy world through simple changes of conditions, ought to make us cautious in forming conclusions as to the lines within which Omnipotence must act. If we may do these things, shall we say that He who created matter, established its laws and directs their operations may not have done all that the Bible records? If a chemist may make a diamond, why may not the Creator have made a sandstone or a granite rock, and do it in as short a time? And if this, why may He not have precipitated the entire strata of the earth's crust in six days as well as to have occupied millions of years in doing it? I do not say that He did it in the one period or the other; but if at all, why not in either? Remember that I am proceeding on the hypothesis that God's omnipotence is admitted. And this being so, what answer is there to the suggestion that He may have created the world in either of the ways suggested? Does the answer come to me that the science of geology and the record that it has found in the earth's crust demonstrate that He could not have made the world in six days, as the literal rendering of the text of the Mosaic account affirms? My answer is, first, that this eliminates omnipotence from the case; and, secondly, that the geological record presented is not infallible. Its faults in this respect are numerous and often amusing. The age of no geological formation can be determined accurately unless the calculation be based on a knowledge of the conditions which attended it through all stages.

The absence of accurate knowledge in this regard has caused scientists to make many humiliating blunders. Persons given to special lines of investigation are apt to establish rules and declare principles for the promotion of their purposes rather than for the test of details by determining first the conditions under which they transpired. No conclusion reached by this method can be accepted as a scientific fact. Take the case of the specialist whose investigations have been turned to the purpose of establishing the antiquity of man, in opposition to the Biblical account of his more recent origin. In their explorations of caves for the discovery of remains of men who were dwellers in the caverns of the earth, it has been common for them to determine the antiquity of their findings by calculating the time required for the formation of the layers of stalagmite covering them. This is wholly inadmissible, unless the calculation be based on a knowledge of the conditions attending each given case during the entire period covered by the formation of the layer of stalagmite examined. Water alone will not dissolve the limestone without which stalagmite is not deposited. Something else is needed. There must be a supply of carbonic acid. Supply the water with this, and give it limestone to act on, and a deposit of stalagmite follows. If all these things are constant and plentiful, the deposit is rapid. When they are not plentiful and constant the deposit is very slowly made. Owing to the conditions surrounding the lead caves near Dubuque, stalactites have been formed at the rate of one foot a year. In other localities the annual formation may be almost imperceptible. And what occurs in the formation of stalactites has its correlation in the deposit of stalagmite. So that the finding of human remains in caves, and under layers of stalagmite a hundred feet thick, proves nothing in the matter of the antiquity of man; nor does it tend to prove that Moses made a mistake in his record. Given the human remains and the stalagmite floor, the conditions being absent, the result is valueless. The Biblical doctrine of the recent origin cannot be overturned in this way. The geological record presented in this test does not belong to the archives of science; and so, in this respect, there is no conflict between the Bible and science. An interesting theory, an attractive speculation may do well enough for amusement, but the practical value of either in establishing antagonism to the truth of the Bible is not appreciable.

Not human remains alone are found under the stalagmite floors, but stone implements are discovered in company therewith, and we are at once told that not only is man of great antiquity, but that civilization is recent; and that this is a scientific determination in contradiction of record of the Bible, which represents man at his first appearance on earth as in a high state of intelligence. We are introduced to man in the Stone Age. Well, what of the Stone Age? Why, we are told that it was man's first estate, and that it covered periods of time in the history of the human race that can be determined with so great definiteness as to be divided into two sections — the palæolithic and the neolithic. The former being indicated by the rude character of the stone implements employed by man, and the latter by the greater perfection attained in their manufacture. There are two or three difficulties confronting this theory. The first is that the Stone Age exists to-day, in the same state that it did ages ago. On the island of New Guinea, the largest on the globe, the inhabitants are now living in the Stone Age. There the Papuan wields his stone axe, uses his stone chisel, and brings down his game with his flint arrow-head, as did the barbarian of Europe, in the remote age indicated by the discoveries made in the oldest palæolithic station into which scientific research has been prosecuted in that now civilized continent. And while this is true, there stands to-day on an eminence in Central Park, New York, that majestic witness of an historic civilization of more than 3,000 years ago, the Obelisk, now twice removed from the place of its original erection. There it stands looking down upon a wondrous civilization which has conquered a continent where barbarism was supreme when it, our latest and greatest immigrant from the long gone centuries, took position on its base at Heliopolis, about 1500 B.C. What do these two facts indicate? Why, that civilization and barbarism have co-existed all through historic and prehistoric times, and, doubtless, ever since the confusion of tongues dispersed the human race, and subjected its several sections to the effects of different conditions.

Another difficulty with which this theory has to contend is that the division of the Stone Age into palæolithic and neolithic periods is purely speculative. Implements ascribed to the former and those assigned to the latter, are found mingled in common deposits in many, if not a majority, of the stations that have been examined. It has been attempted to explain away this feature of the case by ascribing it to a lap of the two periods. This explanation is unsatisfactory from the frequency of its happening; and it is far more rational to say that instead of difference in the character of the implements being an indication of two distinct periods, each covering a great stretch of time, they simply evidence a variety of conditions established in the communities which existed where these remains are found. But suppose we admit that the difference in the character of the implements mark two eras in the history of the human race — the fact that they are found together establishes the other, which is that there was at least an over-lap. How far back this over-lap may extend, no one can tell. It may cover the greater part of the palæolithic period, and it cannot be determined that it does not cover it all. This uncertainty destroys the theory. Where the rude and perfect implements are found together, this may simply indicate the different degrees of skill in the workman that made them. They may show even less than this. The same workman may have made both, and the difference in the character of the product of his skill may prove no more than that men in those days purchased in accordance with their ability to pay, just as they do now. Undoubtedly, then as now, degrees of wealth existed in society. Doubtless there were rich men and poor men, and others between these extremes, not, of course, as we have them in civilized communities, but still corresponding distinctions prevailed. The cost of an article then, as now, doubtless, represented the amount and value of labor involved in its production. The perfect implement cost the greater sum, and was bought and used by the man of most abundant means. The ruder article was purchased by the person of more moderate means. This is what we see going on every day, and our experience in this regard is most likely but a repetition of that of other men in all ages. It marks a difference in conditions, and does not indicate divisions of time, much less of great periods of time. Every person in this audience has marched abreast of greater changes in the character of the implements used in the industries of men than can be found in the entire range of the Stone Age, and from these several considerations it is not difficult to understand that the conclusions, called facts, presented by the investigators in this department of science are exceedingly unreliable. Nor is it an improbable thing that the specialist, who delights in efforts at cutting away the foundations of the Bible with a stone axe, has undertaken a task which he cannot accomplish. A written language is pretty conclusive evidence of an advanced civilization. The Bible has come down to us in that form. It could have been transmitted in no other way. Every day of its existence stands as a witness against the deductions attempted to be established by the theory of the Stone Age.

The time which I may consume on this occasion will not allow me to enter upon a discussion of the errors and uncertainties involved in the claims advanced relative to the Bronze Age and the Iron Age. They do not mark distinctive periods. In fact the three Ages have co-existed as did the supposed two periods of the Stone Age, and as all have with the conditions of civilization; and Dr. Schliemann's excavations at Troy and Mycenæ seem to have made a sort of conglomerate of them all. Nor have I time now to notice that other system of assault upon the Mosaic account of the creation of man, which operates through the preposterous lines of the theory of evolution. When you accompany the advocates of that theory from the perfectly developed man of the present back through the ages of human existence on earth, and on down to the lowest order and appearance of life, you but come to a fact quite as mysterious as the one from which you started. Life itself is the mystery, not the man. The power which put life upon the earth could have ordered it in the form of man, in the state ascribed to him by the Bible, as well as in the protoplasm. The latter is the supreme wonder, not the former. It is the thing called life which confounds us, not the organisms through which it acts. The development theory is curious and interesting, but it is a record of assumptions and mistakes. What a dreary hunt there has been for a connecting link! What persistent and constantly disappointed search has been made for that ape which was something more than an ape, and yet not quite a man! But on the long line from protoplasm to most perfect man, no such existence has been found. Apes reproduce apes, and man reproduces man, and whoever writes to the contrary records a mistake. This is science, because it is a fact. Science is nothing but fact, and whatever is not fact is not science, and so we must not be surprised when theorists record mistakes in the name of science; for speculation is not science. Nor need we be alarmed when speculators advance in the garb of science and attack the Bible. They will do no harm. Every one who reads and thinks will soon ascertain that the so-called "mistakes of Moses" will stand when others fall.

True science is entitled to our reverence. It is like the voice of God speaking to us out of the depths of the mysteries of His creation. It acts as His hand, turning leaf by leaf the wondrous records which He has written. The men who conscientiously pursue it are benefactors of our race. Whosoever adds to its gathered treasures is worthy of highest commendation. Without it, how bewildering would be our situation, and how little we should know, and yet how comparatively insignificant is its knowledge! No one has a keener appreciation of this than the profoundest scientist. He may rightly challenge our admiration as he steps from planet to planet, and passes from star to star in the severe blackness of uttermost space, touching each object with his mathematical wand as he goes, reducing to orderly record its weight, its motion, its importance in the maintenance of the exact and preservative action of the illimitable universe. If we are confounded by the result which he places before us, how much more so is he. The scientist who knows the most is apt to be the humblest. It is the pretender who assumes not to be bewildered. The man who has closest communion with the works and ways of Omnipotence, is the one who most clearly understands that there is a limit to human knowledge, and that there is a point where all men fall at the feet of Faith. When he deals with the awful power which we call the force of gravitation, he feels the hand of God upon him. He does not come back to us from that majestic presence and say that he knows that the Bible is false, and that it cannot be the word of Him whose hand has been upon him. But with his hand on that Book, and his mind contemplating the inexpressible grandeur and confusing magnitude of the works of the Creator, and dwelling upon the intricacy, the power and the exact operations of the laws which preserve them, he utters that prayer most appropriate for us all, of whatever estate or condition: "Guide me, Oh thou great Jehovah!"

BEE-HUNTERS OF EARLY IOWA.

BY HON. A. R. FULTON.

MY own personal experience and observation in Iowa only extends back over a period of thirty-two years. Within that time, however, it has been my good fortune and pleasure to receive from the lips of many of the earlier settlers, detailed accounts of their pioneer adventures and experiences. Some of these incidents I noted down at the time, and preserved, with the thought that they might prove of interest to the successors of those who braved the perils of pioneer life. There are those who may remember that, away back in the "forties," in the States further east, we used to read and hear of "Iowa honey," an article then as highly prized and as much sought for as the celebrated "California honey," has been with us at a later period. At that time, Iowa was literally a land of wild honey; nor has there since been anything in our experience to disprove her right to the claim of being the special habitat of the honey-bee. The great profusion of wild flowers, though they bloomed and blushed unseen by human eye, afforded a delicious pasturage for the myriads of swarms of honey-bees that were snugly housed through the winter months in the trunks of the tall trees of the forests bordering the water courses. During the autumn months a favorite pastime and source of profit among the pioneer adventurers was bee-hunting. By watching a single bee as it took its flight, laden with its rich burthen, the experienced bee-hunter could determine with certainty nearly the exact locality of its treasure-house. The bee-hunter had only to take the "course," and follow it in a direct line to the timber. Generally, before penetrating far into the forest, he could observe the converging lines of bees as they returned, laden with the sweets of the prairie, to the common line. Then it was only necessary to keep a sharp lookout for some hollow knot or opening, far up in some tall tree, to discover the depository of the precious treasure. After a brief search this was generally discovered, and known to a certainty by the thousands of little workers entering the hive or departing therefrom. Then it was only necessary for the hunter to mark the tree with his initials to insure its safety and protection as his own property, against any and all other claims, until the season arrived for securing the honey. If a "bee-tree" was found to be "marked," it was a rule, invariably observed as a matter of honor, to leave it unmolested.

The timber lands bordering on Skunk River (by the Indians called *Che-cau-que*) were especially noted as the paradise of the bee-hunters, and in advance of any permanent settlement of this country, parties of them often penetrated that region in quest of honey. Several incidents, the details of which are in the possession of the writer, will serve to show something as to the nature of this primitive Iowa industry.

In October, 1835, one John Huff, who subsequently settled in Jefferson county, accompanied by a lad named Levi Johnson, went to the west side of Skunk River and encamped, a short distance above where the village of Rome, in Henry county, is now situated. At this latter point, at that time, there was a trading-house kept by one William McPherson, as the Sac and Fox Indians still occupied that region. The purpose of Mr. Huff and his young companion was to spend a month in bee-hunting. They continued to ramble through the heavy timber, skirting the river and its tributaries, until the middle of November, when they began preparations for returning to the Mississippi. Huff had collected eighty gallons of honey, and Johnson about forty, which was put into barrels manufactured by themselves at camp. The river now beginning to rise a little, they prepared a couple of canoes or *dug-outs.* Into these they loaded their freight, consisting of three barrels of honey, guns, axes, auger, with some other tools and camping utensils; also a small stock of provisions, including five dressed wild turkeys and some venison. Passengers and freight being aboard, they set out on their voyage for Illinois, being, so far as we know, the first craft manned by white men that ever navigated the waters of Skunk River from a point so far up as the place of the embarkation. With the two canoes lashed together, they glided along smoothly until about sundown, when they ran upon a "sawyer," which capsized the canoes, turning the contents into the river, with the exception of one barrel of honey, which, fitting so closely, remained fast in one of the canoes. All the rest of the freight went to the bottom in twelve feet of water. The canoes were drawn ashore, and the remaining barrel of honey rolled out. In his effort to save the property, Mr. Huff even lost his shoes. The weather was now becoming quite cold, and the situation was not a pleasant one, but those backwoodsmen of early Iowa were not unaccustomed to hardship.

Leaving canoes and honey, Mr. Huff set out for Burlington barefoot, where he obtained another pair of shoes, and some grappling hooks to use in searching for the sunken freight. Young Johnson returned to his mother's, in the eastern part of Henry county. After an absence of about twelve days, they returned to the scene of their disaster to seek for the lost treasure. By means of the iron hooks the two barrels of honey were soon recovered, but the other articles were not so easily found. An Indian who was present agreed, for one dollar, to dive and get the gun. He went down once, but did not succeed. While he was warming himself for a second trial, Mr. Huff himself drew up the gun with the iron hook. The two axes, drawing-knife, and auger were found the next January by cutting a hole in the ice.

Without further disaster, Huff and Johnson succeeded in getting their cargo of honey to Carthage, Illinois, where they sold it for fifty cents a gallon. During the same season another party collected on the east side of Skunk River and and along Big Creek, in Henry county, some fourteen barrels of honey, which they sold in Burlington.

Mr. Huff has himself declared to the writer, that, at that early day, in Iowa, honey-bees were so plentiful that it was difficult, on a warm day, for a man to keep them from flying into his mouth while eating a piece of honey. In the autumn of 1836, he found ten "bee trees" on a small branch near where Fairfield was subsequently located. He sent the product of this "find" to Carthage by one James Lanman, who sold it for $22.75. During the same year a man named Ballard settled or encamped on this same small stream, and for a time followed the business of bee-hunting. The stream was afterward known as "Ballard's Branch." Ballard's camp was about two miles northeast of Fairfield, and his "claim" embraced the fine grove of timber in that vicinity. As soon, however, as the country began to settle up, he found his occupation gone, became discouraged, and went west.

INJURIOUS INSECTS OF 1881.

BY MISS ALICE B. WALTON.

READ BEFORE THE MUSCATINE ACADEMY OF SCIENCE, FEBRUARY 7, 1882.

THE long, cold, steady winter of 1880–81 was favorable to the hibernation of insects, and consequently they were quite destructive during the past year. The chinch-bug, the Colorado potato beetle, and the army worm were among the most abundant. As they have been so often discussed, we omit their description in this article.

The white grub of the meadow, the larva of the June bug (*Lachnosterna fusca*, Frohl.) seems to be attracting considerable attention at present, and many remedies are proposed. A great deal of the trouble arises from the fact that the grubs are three years completing their growth, and the only time a remedy could be applied successfully is when the insect arrives at maturity. Then the farmers, not being troubled with the grubs, forget for a time about them. The first two summers of their larval existence they are quite small and only comparatively destructive; but during the third summer the roots of the grass in some places are so destroyed that the sod may be rolled up like a piece of carpet. Dr. Weed, who has given this insect considerable attention for the past ten or twelve years, affirms, as his opinion, that it is local in its habitat, it being destructive in one part of his farm for a season, and the next year destructive in another portion not a mile distant; so that every three years the work of the grubs in these spots is decidedly noticeable. The most active enemies of the grub are the blackbirds, robins, meadow-larks, and other birds.

When maturity is reached, they appear as brown beetles (known as June bugs) flying heavily and awkwardly. In this state bats are their enemies. They are attracted by a light, and a lighted lantern suspended over a pail of water has been used to trap the beetles. We have seen a statement that as high as 962 have been captured in this manner in one evening.

Another method recommended is to shake the beetles from the fruit trees in the morning when they are torpid, catching on cloth, and destroying them. It is said they prefer cherry trees as a resting place in the day time. Every female beetle lays from one to two hundred eggs, depositing them in the ground.

During the first part of June, 1880, the June bug was so unusually plentiful at Muscatine that the air at twilight for several days was literally alive with the beetles. Consequently it might be predicted that the farmers in this immediate vicinity, during the summer of 1882, may be somewhat disturbed by the white grub and beetles emerging in 1883.

The Maple worm (*Dryocampa rubicunda*) or Rosy Dryocampa, seems to have been very destructive to the soft maple in parts of the southwest portion of the State. In Mt. Ayr, Ringgold county, it has, we are informed, completely defoliated the maples used as shade trees, being confined to the town. It is a longitudinal striped worm of two shades of green. A pale yellowish-green, alternating with seven darker stripes, the middle stripe being the darkest. On the second segment are two large black spines pointing forward, and each of the remaining segments has six short black spines, which become quite prominent on the tenth and eleventh segments, counting backward from the head. Its length, when full grown, is about one and one-half or one and three-fourths inches. It enters the ground several inches to form the chrysalis, which is deep brown, ending in a double-pointed long spine, and the abdominal segments are each armed with a row of small points. It is double brooded, that is two broods a year, and remains over winter in the chrysalis state, issuing as a perfect moth the following spring. The moth expands one and three-fourths to two and one-fourth inches. The fore wings are rose-colored, crossed obliquely with a broad yellow band, and occasionally a little yellow will be found on the outer margin. The hind wings are pale yellow, with a short rose band. The body is yellow. Antennæ short, and like a broad feather in the males.

It has several insect enemies, which usually keep it in check, but for the past three years it has obtained the ascendency in the southwest. We collected a few specimens in Muscatine, although it did little or no damage.

During the past season, at Mt. Ayr, the first brood of larvæ had completed their destructive life and pupatated by the middle of July. By the 23d of August the second brood of larvæ had almost reached maturity, about half of them being full grown, while the tree trunks, fences, and sidewalks were green with them as they left the tree to enter the ground.

The Boll worm (*Helothis armigera*, Hubn.) or corn worm, as it is called in the northern States, was somewhat destructive during the last year, especially in the late sweet-corn, feeding on the silk and soft kernels. It is a striped green worm, about an inch and a half long, varying in color, one author says, "from pale green to light brown." This is the identical boll worm of the South, which destroys so much cotton. When the worm is full grown it descends into the ground and transforms into a chrysalis, where it remains two or three weeks, and comes forth a perfect moth. We have not seen the moth, but Walsh describes it as "also quite variable in depth of shading, but the more common color of its fore wings is pale clay yellow, with a faint greenish tint. They are marked and variegated with pale olive and reddish tint; a dark spot near the middle of each fore wing being very conspicuous. The hind wings are paler than the fore wings, and invariably have along the outer margin a dark brown band, interrupted about the middle by a large pale spot." It is double brooded, and besides living on corn it eats corn tassels, green and ripe tomatoes, green peas, young pumpkins, and the bolls of the cotton plant. There is no very satisfactory remedy given, although hand picking is recommended, but owing to the habits of the larvæ, is difficult of execution. On June 26th we observed a small black slug (*Selandria cerasi*) feeding on the parenchyma or green portion of the leaves of the Early Richmond cherry, giving them somewhat the appearance of "skeletonized leaves." It is about half an inch in length, and has twenty legs. It gradually tapers backward, ending in a blunt point. At first appearance, it resembles the small garden snail or slug found in damp places. It looks black and shiny, but on removing the slime with which it is covered, it proves to be transparent, with a slightly yellowish cast, and some of the internal anatomy and pulsations of the heart can be distinctly seen.

This slug causes a great deal of damage to pear and cherry trees, by forcing the trees during the heat of summer to throw out the new leaves at the ends of the branches and twigs that should not be matured until the following spring, thereby exhausting the trees and destroying the prospect of fruit. This insect is more prevalent in the eastern States and the fruit district of Michigan than with us. In 1797 it is claimed they were so abundant in Massachusetts "that small trees were covered with them and the foliage entirely destroyed. Even the air passing through the trees became charged with a disagreeable and sickening odor given out by these slimy creatures." Harris gives an interesting account of how Prof. Peck wrote an article entitled a "Natural History of the Slug Worm," which was printed in Boston in 1799, by the order of the Massachusetts Agricultural Society, for which he received the society's premium of fifty dollars and a gold medal.

The perfect insect of this slug is a black, shiny saw-fly, belonging to the sub-order Hymenoptera, the same to which bees and wasps belong. The first two pairs of legs are mostly clay-yellow, with some black, but in the hind pair of legs the black predominates. The wings are transparent. The body is about a fifth of an inch in length. The fly appears from the first to the middle of May, pierces the skin of a cherry or pear leaf, and lays one egg in each incision. Fourteen days after the egg hatches. The young slug is twenty days coming to its full growth, when it either falls from the tree or crawls to the ground, burrows from one to three inches beneath the surface, and forms an earthen cocoon in which it transforms into pupa. After a time it breaks open its earthen cell, emerging as a saw-fly. It is double-brooded, those of the second brood entering the ground in September or October and emerging again the following spring. Some authorities claim that a portion of the fall brood do not finish their transformations the following year, but remain in the ground until the second spring, so that if by any accident all of the slugs of one year should be destroyed there would yet be enough in the earth to continue the species.

One of the natural enemies is a very small ichneumon fly which stings the eggs of the saw-fly depositing an egg of its own that hatches in a small maggot preying upon the saw-fly's eggs.

Another natural enemy is a small blue-black and orange larva of some lady-bird, probably the larva of the convergent lady-bird (*Hippodamia convergeus*, Gu.) It is highly amusing to watch this larva tormenting the slugs. Birds destroy a great many, and mice perform the same kindly office while the slugs are in the pupa state.

It is found that ashes or quicklime, sprinkled on the trees with a sieve fastened to a long pole, is the most effective remedy known. Dust or sand is often recommended in place of ashes or lime. This, however, has proved rather beneficial to the slugs than otherwise, as it sticks to them, stiffening up their skins and making it easier for them to molt. Lime, on the contrary, will burn through to the skin and kill them. Fresh ashes, when moistened by the slime of the slugs, will have the same effect, though not to so great a degree.

A severe storm is undoubtedly of good sometimes. On the 26th of June, the day we first observed these slugs on our Early Richmonds, a severe storm arose at four P. M.—so severe that that 1.66 inches of water fell in less than an hour. After the storm, not a slug was to be found on the trees, and for the remainder of the season, though we observed carefully, we saw no more traces of the slugs.

Plowing around the trees in the early spring, would undoubtedly be advantageous, as it would destroy the pupæ. Loosening the earth around rose-bushes we know to be a practical check to the rose slug.

Cabbage Worms.—These might well be taken as a separate and distinct subject upon which to write. For the two years previous to 1881, the cabbage in our locality had been subject to the ravages of but one, the imported cabbage worm (*Pieris rapæ*). In 1881, however, three distinct species of worms, and the cabbage aphis, all combined for its destruction. We visited Dr. Weed in his noted cabbage garden, near Muscatine, on August 29th, and found him superintending a corps of boy hands, picking the worms from his cabbage. He had arrived, however, at the conclusion, after killing 9020 of the butterflies in 1880, that the only way of successfully combating the worms, is by sprinkling, though he has not yet found any decoction which is wholly infallible. A few large leaves, plucked from the cabbage, were truly an entomological curiosity, for they contained the larvæ and pupæ of the European or imported cabbage worm (*Pieris rapæ*); the southern cabbage worm (*Pieris protodice*); the larvæ of the nine-spotted lady-bird (*Coccinella nine-notata*) and the larvæ and cacoons of what we thought to be the Cabbage Pionæ (*Pionæ remosalis*, Green). It is not often we find five distinct species on one leaf. The pale green worm and pupa, and the white butterfly of the imported cabbage worm (*P. rapæ*) have been so often described, we will not stop to redescribe them. On May 2d, 1881, it made its first appearance, a full month later than the previous year. There were two broods of the worms, and they finally disappeared the first of September. The southern cabbage butterfly (*Pieris protodice*), after an entire absence of two years, suddenly made its appearance in great numbers about June 19th, and on June 22d they were so very plentiful, that, figuratively speaking, you literally crushed them as you walked along the country roads. This brood of butterflies disappeared in about a week or ten days, and by the middle of August we were informed that another new worm was at work on the cabbages. On examination, it proved to be the larva of *P. protodice.* It is about the size of the larva *Pieris rapæ*, one and one-half inches long. It is marked with four conspicuous longitudinal yellow stripes, alternating with bluish-green stripes, somewhat broader than the yellow, and with transverse rows of black dots of various sizes. The ventral or under side, is pale green, shading into blue at the sides. It is thinly covered with minute, stiff, black hairs. When ready to pupatate it either leaves the plant or chooses the most sheltered spot on the cabbage, and spins a small, white, silken mat on the leaf, into which it fastens the anal or clasping legs. It also spins a silken chord around the body, fastened to the leaf at each end designed as a support to the pupa. Then it shortens, throwing off the larval skin, becoming a soft, pale green pupa, which hardens somewhat, and changes to a bluish-gray with black spots. In a short time the butterfly emerges, resembling *P. rapæ*, except it is marked with more black.

The other cabbage worm we have never observed previous to last year, and can find no description in any of the standard entomological works within our resources. The most approximate is the description of *Pionæ remosalis* given by Prof. Thomas in his fourth entomological report of Illinois. It corresponds with *Pionæ remosalis* in length and general shape, but in coloration it differs. *Pionæ remosalis* perforates the leaves with elongate oval holes, while our worm simply eats parenchyma from the upper surface in elongate oval patches. The specimens described by Thomas pupatated in the breeding cages on the surface of the dirt, forming loose cocoons and covering them with sand. Our specimens pupatated on the leaf in loose white cocoons. It is possible this may he *Pionæ remosalis*, but we have not yet given it sufficient study positively to determine.

Remedies.—A number of given artificial remedies were discussed in a former article before this society. A few, however, have come within our notice during the past year, which seem to merit special mention. Prof. J. H. Comstock, formerly the entomologist of the department of Agricultural College, recommends sprinkling the plants with hot water. Use a thermometer. "Water heated to 140 degrees Fahr. will not injure the plant, and will destroy the worms very effectually. It should be applied by a watering-pot, so that the plant may be thoroughly drenched in all the infected parts." Tobacco water has been suggested. Prepared by soaking the refuse tobacco stems in water for a few days and sprinkling the plants with the decoction. The stems may be obtained at any cigar factory, where they are thrown away as worthless. As a general rule, tobacco is destructive to nearly all the forms of insect life.

A friend of ours saved his cabbage by using salt and water in the proportion of one gallon of salt to one barrel of water. Two applications being sufficient to remove not only the worms, but also all the aphis. The first application had some red pepper, steeped in water, mixed with it. This may have had some beneficial effect.

With cabbage retailing at twenty-five cents per head, as at present, it pays to experiment with and take care of the cabbage.

The subject of entomology is entirely too much neglected. Taking the people as a whole, they have very little accurate knowledge of insect transformations, their modes of subsistence, duration, or periodical times of appearance. A farmer knows the chinch-bug is bad one year, and not another; why, he cannot tell. If he knew the habits, life history, and effect of the weather on this insect, he would more probably know why it is plentiful one year and scarce another. He would learn also how to arrange his crops to the best advantage. This is not only the case with one "bug," but all of our injurious insects will fall into one class in this respect. And when our farmers think of and observe these small foes and friends of ours, then will a portion of the many millions of dollars claimed by Walsh and Thomas to be annually lost in the State of Illinois (and Iowa surely loses an equal amount) be partially saved.

"But how will this be brought about? How can we remedy the present state of affairs? are the questions asked by every practical man. Our answer would be: Educate the rising generation of farmers. Have entomology taught in the public schools. Make it one of the common studies by statute enactment. Require teachers to place it in advance of, or at least equal to, grammar.

It would be of vastly more financial benefit, and is very much easier to comprehend. It is practical, and its illustrations are visible everywhere. We know by observation in teaching, that children of eleven and twelve years old and upward will take very kindly to entomology. Now another problem arises, "What text-book shall be used?" This is a hard question to answer, we are free to admit. We do not know of any book published at present that quite reaches our ideal of a text-book for common schools.

Most of the books are too hard for beginners, and are not arranged in chapters suitable for lessons. But should this great State of Iowa, with her 11,444 public schools, say through her Legislature, that after the first day of January, 1884, entomology should become one of the branches studied in our public schools, then the book agents would be prepared to supply the demand with a full line of suitable books, for in the education of the masses lies the prosperity of our nation.

CHARACTER OF KEOKUK.

KEOKUK, December 25, 1864.

REV. SAMUEL STORRS HOWE—*My Dear Sir:*—As you inquire only about Keokuk, I shall not speak of others, as I infer you are posted in regard to them.

The meaning of the name "Keokuk," is Watchful Fox. He was not prince or chief when a child, *i.e.*, he was not an hereditary chief, like Wa-pel-lo, Ap-pa-noose, and others.

At the termination of what is called the Black Hawk war, the United States Government, unjustly, as I have ever contended, made Keokuk the head chief of the nation.

Keokuk, previous to this, was the orator of the nation, and he was indeed an orator—the Daniel Webster of his nation. And that great statesman remarked, after listening to a speech by Keokuk in Washington, that he (Keokuk) was the finest orator he ever heard speak.

I think I never heard a more impressive speaker than he. His address was commanding, his carriage exceedingly dignified and graceful.

But his name is significant—he was a wily, a Watchful, Fox. He was like Van Buren, cunning and polite. So that he was well provided for, he gave himself little care for his people. He was unpopular with his nation; had never but a small band about him. It was only that the United States Government, in its sovereign power, recognized him chief, that he was enabled to exercise any influence—less influence than when he was the orator, because the other chiefs and the people thought injustice had been done them.

Keokuk was a dissolute man and a drunkard. He always had a plurality of wives.

I only speak of Keokuk from personal knowledge. I knew him intimately. He often ate at my table with my self and family, as did the other chiefs.

I have a word to say for Black Hawk. He was one of the most abused man and the most honest man I ever knew. He was loyal to his people—he loved them, and was by them beloved. He had a fine family, never but one wife. He died a broken-hearted man. I should add that Keokuk was a stout-built man—I should judge that he weighed from one hundred and eighty to two hundred pounds, and that he was about five feet eight inches tall.

I have been here twenty-eight years. Time does indeed fly.

D. W. KILBOURNE.

REMARKS OF REV. SAMUEL STORRS HOWE,

AT THE YOUNG MEN'S CHRISTIAN ASSOCIATION, IN NOVEMBER, 1868—NOW A MATTER OF HISTORY.

The public meeting of the Young Men's Christian Association of Iowa, being thrown open for remarks, by the President, with the request that any one would make encouraging suggestions, Mr. Howe arose and said:

I do not know, Mr. President, but I ought to apologize for rising to speak first; yet, as the minister longest resident in town, present at this meeting, I will venture a few remarks.

It is no child's play to do Christian work in Iowa City. It is the hardest field I ever wrought in. I do not know as to the new-comers in this city; but the old settlers are like the rocks in our quarries, that have to be blasted out.

Indeed, this, like every other place, has its type, as disease has in any country. For example, some years ago a physician came to this country from Pennsylvania, where typhoid fever was common, and everybody in his practice had the typhoid fever, while old physicians found only severe bilious fever cases, and no well-defined instance of typhoid fever. It is important, therefore, to study the type of depravity among us, in order to do Christian duty.

It has been said, that God made the country and man made the city. I do not think that God had much to do with making Iowa City. The capital of the State was held here, at one time, by keeping one member of the Legislature drunk at a certain hotel (pointing in that direction).

The State House was built by the General Government and the State Government. The churches were mostly built by aid from abroad. The State University, finally located here instead of the capitol buildings, is endowed by the National and State Governments. A few public-spirited citizens only gave five thousand dollars, I believe, to secure a legislative endowment or to supplement it. Iowa City, heretofore, has always been helped in these respects. But the time is come when we must do our own work, especially our own Christian work. Begging for building churches in Iowa City, from abroad, is played out. We must now do own evangelical work ourselves, be it ever so hard work.

Again, the diversity of languages here makes it hard work to do good to all men. You will have to employ other tongues than we speak, or than are taught in our University, to find access to a considerable portion of our people,—the Bohemian language in particular, I mention, as I have been among this class somewhat, and am soon to take up my abode among them. I have found Bohemians honest and intelligent. Down in the other end of town, where I have lived, my saw-horse and my wood-saw were stolen! But up among the Bohemians, I have not lost a thing, not even the chips and boards lying around loosely. While, down in town, mechanics tell me they can leave nothing outdoors; and a police watchman would be needed night and day, to prevent things being carried off.

Besides, they are intelligent people. One man, pursuing a humble employment in our city, has imported from his native land of Bohemia a work on Natural History, duties paid, costing one hundred dollars. And another, a grandfather among them, when asked whether he was a Catholic or a Protestant, replied, in broken English, "a Christian!"

It was in Bohemia, in reality, that the Reformation began, before Luther's day, under John Huss. And, during the last year, a grand procession and visitation, in honor of his martyrdom, to the spot where he suffered, took place in that country.

Were I as young as some of the young men of your Association, I would learn Bohemian (as I do some words almost every day) and seek access to this people in their own language. To be sure, you can approach them through their children, who learn and speak English. Let, then, some of the young men and young women overcome this difficulty by learning Bohemian, and so become missionaries at home in this city, or go as missionaries to the land of John Huss, the first reformer.

One word more,—some young people act as if they thought modesty were not a virtue. Let such read the discourse of Dr. Chalmers, on the modesty of science, and learn what a grace modesty is in learning to do good. Modesty and piety, my young friends, will carry you anywhere in your work of well-doing. And may God give you these graces, and success in all your benevolent undertakings.

Iowa City, Jan. 6, 1869.

ORIGIN AND SIGNIFICATION OF THE NAME DES MOINES.

The following correspondence as to the name of Des Moines, is given with respect to the various views which are entertained:

Davenport, March 11, 1858.

Rev. S. Storrs Howe:—I hunted up my old friend, "Father" Pelemarques, who informs me the correct writing of the river is Des Moines —meaning "of the Monks;" that is, the River of Monks. He says he once met an old Frenchman, who had seen the remains or ruins of the convent. . . . The river, therefore, was the River Des Moines, or "River of the Monks."

Yours truly,
H. Y. Slaymaker.

Davenport, March 11, 1858.

Rev. S. S. Howe, Des Moines, Iowa,—

Dear Sir:—I received your note this morning, in regard to the definition of "Des Moines." The name was given by the Indians; that is, the Indians living this side of the river were a large tribe, and those on the other side were few in number, and had there the name of Des Moines, meaning the small tribe of Indians. As regards some persons saying it was derived from the Monks, that is incorrect.

Respectfully yours,
Antoine LeClaire.

Of course, the editor and the public must concede to Mr. Le Claire the true explanation and signification to be "De Moins," or "De Moine," that is "the less" tribe, and so transferred to the river, and from it to the city of De Moin, as it may well be spelled, leaving off the hissing letter "*s*," as the French do not sound it.

BANKS AND BANKERS IN IOWA.

THE OLDEST BANKERS IN THE STATE.

The Territory of Iowa, and the State also, under Democratic, hard money rule, declared against all banks, requiring even the Miners' Bank of Dubuque to close its issues. But later, under Whig administration, the State Bank was legislated into existence, with several branches, the State Bank office being at Iowa City, with Elihu Baker, of Cedar Rapids, as Secretary and signer of the bills. This system gave way to the United States First National Banking System, now in vogue. Meanwhile many private banks were started, and among these John Weare, Esq., of Cedar Rapids, opened one, now being Cashier of the First National Bank of Cedar Rapids. Mr. Weare is the *oldest continuous banker in Iowa*, still hale and hearty.

THE SYNOD OF IOWA.

The Synod of Iowa will convene at Des Moines, the Capital of Iowa, on the third Thursday of October (the 19th), at 7:30 o'clock P. M., in the Central Presbyterian Church, of which Rev. John B. Stewart, D.D., is the Pastor, and also the Chairman of the Committee of Arrangements.

This Synod, as constituted by the General Assembly, comprises the whole State, and consists of the Presbyteries of Cedar Rapids, Council Bluffs, Des Moines, Dubuque, Fort Dodge, Iowa City, and Waterloo.

The stated Clerks of these eight Presbyteries are requested to send corrected rolls to their Synodical stated Clerks, viz., to Rev. Alexander S. Marshall, D.D.; and to Rev. Dr. Craig, of the Synods North and South, now constituted one by the action of the General Assembly.

SAMUEL STORRS HOWE,
Iowa City, September 29, 1882. *Convener of the Synod.*

Our old friend, the Rev. Samuel Storrs Howe, of Iowa City, is doing a good historical work in the issue of a neat pamphlet quarterly, entitled ANNALS OF IOWA. It sweeps the whole field in the department of distinguished local biography. The July number has a memoir of Col. Wm. G. Coop, by A. R. Fulton; the address of James F. Wilson at the dedication of the Bloomer Public School building at Council Bluffs, etc. By way of frontispiece a score of artotype likenesses are grouped on a single page, including those of two ladies, viz., Susan F. Smith and Phœbe Scofield. One dollar a year in advance.—*Extract from the N. Y. Evangelist.*

REMINISCENCES.

BY MISS MARY E. MEAD.

A POEM READ AT THE OLD SETTLERS' MEETING AT DAVENPORT, IOWA, IN 1840.

There now, along the slant hill-side,
  Where darksome forests bow,
Singly the dusky figure glides.
  Look! you can see them now;
Pause! 'tis a band of Indian braves
Who come to seek their chieftains' graves.

Disturb them not, as silently
  These well-known paths they trace;
Not long among us may there be
  Remnants of that old race.
They fade as fades the morning ray
Before the glowing eye of day.

A little time they linger here,
  Uncared for and unknown,
To shed a solitary tear
  O'er comrades lost and gone.
Silent and sad they gather round
Some lonely, undistinguished mound.

Hark! all of the solemn woods along,
  A soft and sadder lay,
As if some heart in plaintive song
  Would pour itself away.
List! while the mournful cadence swells
Clear as the tone of evening bells.

Still roll the river waves as blue
As when we launched the bark canoe,
Or when we plied the dipping oar
Beneath the shelter of the shore.
Still sings the lark a welcome guest;
Still folds the dove her wings to rest;
Still the green arching forests spread
Their boughs as widely overhead;
But 'neath their shadow, now, alas!
No more our bounding warriors pass.
Silent, where once their footsteps fell;
Land of our birth, farewell, farewell!
Soft echo answers to the trembling lay;
'Neath heavy shadows glides the group away.

MARRIED.

ALDER—BUTTLES.—In this city, by Rt. Rev. William Stevens Perry, D.D., LL.D., Bishop of Iowa, at the residence of the bride's father, on Thursday, June 8th, 1882, Mr. IRA J. ALDER and Miss JULIA, daughter of Hon. J. B. Buttles, all of this city.

The endowment of these good people with life-long happiness occurred in the presence of members of the family circle and a few friends, and the tender ordinance seemed never fitter in the ceremonial joining of hearts long united in kindred refinements and mutual tastes.

Mr. Alder has demonstrated in this community the possibilities which yield to genius in achieving a most brilliant business success, and early in life winning a more than ample competency, and indeed he must needs have wrought greatly and quit him like a man to deserve the graceful and gentle wife, cultured and excellent, who is to be the life and light of his good home.

It is with peculiar pleasure that the above notice, from the Iowa City *Press*, is here placed on permanent record, as an example to young men. Attorney Alder came to this town with nothing but the clothes on his person, and won his way, among abler and older lawyers, to a competency for himself and his now wedded wife, irrespective of her prospective dower, she being a prize in herself, in public estimation, although the editor of the ANNALS has never had an introduction or personal acquaintance. Mr. Alder, by close attention to study, by assiduity in business as a lawyer, by the strictest temperance in diet, and in every virtuous way, has come to his present good estate. Success to him, and a Parson's blessing on him and his while life lasts, and for all the ages of the life to come. EDITOR OF THE ANNALS.

DIED.

HON. CHRISTIAN W. SLAGLE.—At Fairfield, Iowa, on the third day of October, 1882.

Mr. Slagle filled a large place in the public estimation, having been a long time the chief Regent of the State University of Iowa, and was appointed President *pro tem.* when Dr. Thacher was relieved of his position, as President, during his final illness (the best President the institution ever had).

Mr. Slagle, at the time of his sudden death, was the principal financial manager of Parsons College at Fairfield, and was overworked by this and other cares, when brain disease cut short his career.

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